

Death of George. N.Y. Concord N.Y.

The course of true love can smooth in my son's
 case, & he is now with
 his bride in Paris
 with Lizzy. I suppose
 many thanks for
 your sympathy, my
 friend. It is to be hoped
 with me as Mamma
 told. Said that I want
 my friends. Am many
 will very kindly sym-
 pathize with me in
 thankfulness.
 is just received, through kindness of
 Mr. Pillsbury, & most happy I
 was to learn that you were no
 more feeble in health, & no less strong
 in spirit than heretofore. Also I
 confess to some satisfaction that
 my letters had not been boring
 to you, - which there is always
 danger of, when the correspond-
 ence is of necessity all on one
 side. One thing I am sure of -

July 1860
 Yours in cordial
 affection
 W.W.L.

that there is nothing so trying
(because nothing that excites
so many powers at once - as
writing. So I am always glad
when ^{componing} with a friend who
has weak eyes or weak health
generally, to do all the writing
& take all the risk of being tedious: for I am very strong &
well just now, though pretty
severely taxed. Yet I am not
over-worked, but in good working
trim: & hope your turn of being well
will soon come, & to be the chief scribe in
the cause is onward.

correspondence

"Three fast friends - the great good
man" - says Coleridge: -

"Himself, his Maker & the
Angel, Death!"

So it seems to me. In course
of Nature, Webster, Clay & Cal.

— have been removed:
The Angel, death, has been our
friend — our comrad's friend. Now
Joseph Sturge is removed: &
again the Angel is gracious.
The root of mistaken division
in England is gone. See
how quickly the mouth-piece
of the B & F Com. says — in
the hearing of the world —
"I am a Garrison abolition-
ist!" I am sorry S. T. praised
him just as he did —. The
Advocate took it just right —
But "thanks be to praise" — we
have freedom to differ. Before
I go on to say all its name sug-
gests of the advocate, I will
just say what I mean in
my mind, "at the bottom of

in our correspondence.

the "Jerk-horn" - about the Angel
aforesaid. I was speaking of him
in something this way to a
friend at the A.S. office: whose
reply was - "Ah yes - but how
could we spare Mr. Garrison &
yourself." It was such a double
compliment that I was a little
dashed by that part of his re-
ply, - but I ventured to assure
him, because I ~~saw~~ see it so clear-
ly, that death will be the same
angel to the Cause when he
takes us, as when he takes
our Opposers. We stand in front,
consequently our rear-rank cannot
see past us. We are scorched in
the battle - mouths blackened
by gunpowder - bloody & stiff
with wounds - & we are a
stumbling block to them that
are behind us, & who do

2) Not understand the slaveholder's pertinacity,
nor see the reason of our
strife, because they are behind.
We are out of the way, they
will come up to our exact place
& do exactly what we are doing.
Blessed be death, then! - We have
done right, & can accept
the blessing. "Now Bless the right-
eous when he dies!"

But to the advocate. I
am so confident of its great
usefulness that I cannot im-
agine a better way of spending
the generous appropriation
you make to it. For a long
time, they who would reach
must see the seed lie out
of sight. A publication takes
years always, to get into work-
ing order, - to obtain a hold.
139 But such a paper published

in London, like the Standard
in New York, after biding
its time, finds the moment
to become a power for good.
I think our British friends will
find that paper becoming a
nucleus of Anti-Slavery inter-
est & efficacy; more & more
powerfully so as time goes on.

It has besides, a powerful in-
fluence on A. S. minds here.

We, you know, are children
of the Puritans, & express ourselves
in texts. We are the pupils of
Jonathan Edwards - & live
in Logic. A good Breeze of
British common sense - the
pure thought, expressed in Queens
English & people's English, does

us good, occasionally, after we
have fatigued it in Hebrew &
Barbarous "baraliftors", (as the
old Schoolmen dialecticians called
some of their odd formulas) till
we are in danger of losing
the practical side of things.

The cause is gloriously on-
ward. Here we are, face to
face with the Foreign Slave-
trade, with a whole North
looking on aghast & Umon-
shant, & even republican
Journals, not yet quite free
from taint of absolute pro-
slavery, are, meanwhile,
saying they see no difference
in guilt between foreign &
domestic slave trade, & both
ought to go by the board.
"The boot is on the other foot."

at last, & it is more discredited
here now, in Massachusetts,
to be a slave holder than to
be an abolitionist. The practical
difficulty of getting notice from
our Federal relations, is being
solved by our petitioning.
We are asking unconstitutional
action — & we shall get it.

But what of that? — the
only ^{for us} question is, is it right
action. The Reform Bill
in England was unconstitu-
tional. But it was passed —
to the satisfaction of England.

Meanwhile, we lose power by
fiction, as always, — but
less & less, I think. We are
learning. It is very suffi-

3)

cult for inexperienced minds to dis-
 cern where duty ends & intolerance
 begins in the matter of propa-
 ganda. I never attempt to
 decide for others. We can't have
 perfect instrumentalities, because
 in all characters there is ex-
 cess & defect. but all together
 make a perfect wholeness of
 opposition to Slavery. & if
 they can work together & pull
together, & coal & fire together,
 it is an enormous multipli-
 cation of power. They can do
 so, by means of a little Mutual
Understanding - an association
 with a constitution, in short
 the sense of which simply is,
 that one shan't stigmatise
 another for opinion. But
 each man has to get his own

Experienced, — to learn that
Cooperation is not individualism,
to feel for a little while as if
organization was bondage & disci-
pline slavery — to find out
that what is quite proper
for one man to say, is not in
the least fit to be said by a
whole body, who have agreed
not to say it, as the conditions
of their association; — &
that the highest-minded,
most sensible & just thing to
do when one does not agree
with the body in a constitu-
tional point, is to ^{procure a} change ⁱⁿ its
Constitution if it be a
bad one; — & to quit it
if the point be an unchange-
able one. True we are ca-

houring at present, in the
S. M. South, as you will have seen
in the Standard & Liberator.
i - & we are very fortunate
in Mr. Garrison as a leader.
in these matters. He has had
experience, & has felt the dif-
ferences between duty & intol-
erance so many times that he
runs no risk of mistake, &
generally has to bear, in his
own person, the sins of many.
Just now, he is accused, as
you will see in the Stand-
ard, (& very unjustly so,) of
having renounced the doctrine
of "No Union with Slaveholders" -
It become "a drill sergeant of
the Republican Party." This is
because he refuses to vote for
resolutions which are really un-
constitutional. - not proper for.

institutions whether they are
true or false, into the Ass. Soc
Because - they would make
it a church - court - an in-
junction into belief & opinion
instead of a co-operative movement.
We are learning wherein a
voluntary association, with its
basis of agreement, differs from
a compulsory Legislative arrangement
(a Government) & from an
arrangement instituted with
the arbitrary power of God,
entrusted by Special Personal
Communication to certain men
(a church.) We are learning
what is the pivot on which
alone co-operation can turn
in a voluntary Society; & we
shall almost all probably

4)
find it to be so simple &
ground as not to call each
other names, nor brand each
other nor thumb-screw each
other in public. Meanwhile,
we can be as disagreeable as we
please, & as intolerant: &
as much shocked & astonished
to find that we damage our-
selves by insisting on exact agree-
ment & calling it freedom;
& ^{mere} creeping debating society -
questions in to tests for others,
instead of each being fully
persuaded in his own mind,
& acting with others where he
does agree & letting it alone
where he don't. I may,
under a mistaken sense
of duty intimally to Garrison

that he is a Knave or
a fool, before a great public
assembly, & then try to get
the assembly to adopt a res-
olution which my speeches
have pointed to that effect,
& I may get provoked &
lose my discrimination, I think
he said what he didn't say,
& meant what he didn't
mean. I am free to
do it, & I need not be
Sentimental & Lachrymose,
& reclaim against the
American & its friends &
its organs, & threaten to
leave them as unworthy
tools, to their own destruction;
& declare they are trying to

destroy me, — & that Theodore
Parker is my enemy & the
Cause's enemy, whom they
cherish & fraternize with &
so on & so on; till somebody
looking on says, — "dear
Soul? — why will you fret
& fume so? — go to work rather."
— & I can then make
a great stir & declare I
am stabbed; — that I
can call people names, &
it is criticism, but if
^{any one} ~~they~~ says it is not wise,
saying they are good people
who on the particular point
criticisms are unbecomable — Ah!
that I can call "stabbing" —
"unkindness" & what not.

matter of a given situation, of which I should be
 as good a deal as ignorant. But let us hope I shall
 never be in this category. Pardon
 this I think of egotism.
 it is only the philosophical exam